

MASONIC CASKET.

BY EBENEZER CHASE.

"And now abideth FAITH, HOPE, CHARITY, these three; but the greatest of these is CHARITY." ST. PAUL.

[No. 1.]

ENFIELD, N. H. JULY, A. L. 5824.

VOL. II.

INTRODUCTORY.

To all Free and Accepted Masons.

BRETHREN AND COMPANIONS,

After a lapse of six months, the editor again resumes his labors, and now has the pleasure of presenting his patrons with the first number of the second volume of the Masonic Casket. Lengthy remarks on the subject will be unnecessary; as his object will be to pursue a similar course to that of the first volume. Masonic Oration, Sermons, Essays, Poetry, and occasionally Music, will occupy the principle part of its pages. Notices of the proceedings of Encampments, Councils, Chapters, Lodges, and public Celebrations, will also find a place in the Casket.

We shall meddle with no man's religious creed. "He that feareth God and worketh righteousness," whatever may be his private tenets, must be treated with equal respect, and share the same privileges at the altar of masonry.

Our brethren will remember, that the success of the work must depend on the support they give it. We fondly hope each brother will help, aid, and assist, not only by subscribing for the work, but by communicating such information as will enrich its pages.

CONDITIONS.

1. To be printed once in each month, a number to contain 16 octavo pages, without covers, and 12 numbers to make a volume.

VOL. II.

2. The price, if paid on the receipt of the first number, 60 cents a Vol. or if not paid until the close of the Vol. 70 cents.

3. Any person subscribing and paying for five sets, shall be allowed 20 per cent discount; and for ten sets they shall be allowed 25 per cent discount. Postage paid by subscribers.

Letters addressed to Ebenezer Chase, P. M. Enfield, N. H. will receive prompt attention.

A sermon delivered before King Hiram Lodge June 24, 1823, from John i. 8. "He was not that light, but was sent to bear witness of that light." By A. CHANDLER.

LIGHT is sweet, and a pleasant thing it is for the eyes to behold the sun. If the light of the natural sun, which manifests only the works of the Creator, be pleasant, how pleasant must be that light, which manifests the Creator himself. Such a light, through divine mercy has arisen upon our world. It was revealed in the Son of Man, the Son of God, even in that mysterious "Word," "which was in the beginning with God, and which was God." Of this glorious light the Apostle considers us as compassed about with a great cloud of witnesses. He was the desire of all nations, and the theme of all the Prophets. In that great cloud of witnesses, John the Baptist appears peculiarly conspicuous. He was specially sent by God "to

bear witness of the light" and point him out, personally, as "the Lamb of God, which taketh away the sin of the world." Of this distinguished character it is asserted that he was no less eminent as a mason, than as a Prophet and a saint. If this be so, it must be interesting on the present occasion, to introduce him in his masonic character as a witness for Christ, and hear what a mason of acknowledged inspiration and superior piety, has to testify in regard to the true light. We shall not, however, though our text may seem to require it, confine our remarks to the individual testimony of John. We shall assume the liberty of considering him as the head or representative of the masonic institution; many of whose members appear conspicuous in that cloud of witnesses, of which the Apostle speaks. With this liberty we may consider the institution itself as a witness to the light of the world; and so far as the limits of a discourse and the information of the speaker will admit, may give a view of all the evidence, derived from the institution relative to the truth and importance of the religion of Christ.

But that I may not appear on the one hand an arrogant censor, or on the other a fawning sycophant, I shall here, as a duty to myself, state particularly the principles, by which, in this discourse, I shall be governed.

My premises, therefore, will be taken from masonic writings; viz. Town's on speculative masonry; Bradley's beauties of masonry; and masonic Constitutions. And as I have been obliged to prepare this discourse in extreme haste, I must save myself the pains of quoting the author's words, or referring to the page. These propositions we shall assume as facts, leaving the proof to masons themselves as being better judges. And I would

have no one suppose that he has obtained my private and personal opinion upon the general subject of masonry, though my expressions may appear ever so positive. From premises thus assumed, I shall draw such conclusions, and raise such arguments as to me appear worthy of consideration, especially by the fraternity, at whose request I this day appear in the desk. This has appeared to me the best way for a man in my situation to preserve propriety in his own conduct, and at the same time speak appropriately to the occasion.

These things premised, we proceed to state—

1. Masonry is of great antiquity. The most superficial attention to masonic writings furnishes abundant evidence of this. It claims to have been coeval, if not with the creation of man, at least with the existence of human society. It must therefore have been an early companion of revelation, must have grown up with it, and received improvement and strength as the latter has advanced to maturity. At an early period of the reign of Solomon, it is asserted that the mature, but scattered principles of the art were collected and reduced to system, and Masons formed into regular and organized societies. However this may be, the transaction itself, is one, which the mind finds no difficulty in believing. Only let it be supposed that the materials of an art, noble in itself and useful to mankind, were found existing in his empire, or among the various nations, with which he had intercourse, and we easily admit the rest. It appears very probable that a man of Solomon's character, whose intellectual powers were such, that the most abstruse and difficult principles of morality and religion were solved at once, and reduced to a concise and simple proverb, whose acquaintance

with nature was such, that he could write with intelligence on all her works, from the cedar of Lebanon to the humble hyssop peeping from a crevice in the wall, should endeavour to collect those materials and give symmetry and beauty to what was before without form or polish. But passing this, all Masons, so far as I am acquainted, maintain that from the days of Solomon, societies, organized upon his plan, have existed, in which the principles of masonry have been regularly and systematically taught.

2. Masonry, in its progress from age to age, has clearly recognized the principal events of scripture history. The general deluge, the building of Babel, the deliverance of Israel from Egypt, their journey through the wilderness, the building of the tabernacle, the setting up of the ark, the institution of the priesthood, the altar, and the daily sacrifice; the building, the service and sacred utensils of the temple, these, and other things too numerous to detail, are clearly recognized by the craft. Upon these, many of their hieroglyphics are founded, and to these events constant reference is made in the explanation of those symbols, so far as they are permitted to be explained to the public.

The plain argument from this statement is this. If these symbols have any foundation in truth or propriety, the events which they record must have taken place, their existence being presupposed. Therefore the most material and prominent facts of sacred history are true.

3. Masonry lays claim not only to great antiquity, but also to a close affinity with the religion of the Bible. All its most important principles are professedly drawn from revelation; and some of them at least are of a nature, which

seems to speak identity, rather than mere affinity with the gospel. Masons are so sensible of this, that one* of the forementioned writers speaks with great confidence of ancient masonry; as being "in a very important sense ancient christianity." He also brings into view several of the distinguishing and fundamental doctrines of revelation, as clearly recognized and illustrated in masonic emblems and masonic service. Among these we may notice particularly the doctrines of our Lord's divinity; see his remarks upon the ineffable name of God the mysterious Logos;—of the holy trinity; see his observations upon the frequent occurrence of the number three in the symbols and service of the order;—of the atonement, by the vicarious sacrifice of the same mysterious Word, or Son of God. Experimental religion, also, as it has been taught by evangelical divines of every age, is clearly recognised by this author; see his remarks on the duties of Masons, towards their Maker, themselves and their kind.

Now we should consider this all of no force, if we were allowed to suppose the Lodge divided into sects and parties, as the church of Christ has long been. We should view it as containing, in all probability, only the dogmas of a sect; and should not think of forming, on this ground, a judgment relative to the general and ancient principles and doctrines of the institution. But the same writer frees us from this embarrassment. If we may depend on him, as "respects the Masonic Institution, disunion is a stranger." There are no sects, no heresies here. Respecting the great and fundamental doctrines of Masonry, we are all agreed. We conclude, therefore, that these are in fact the ancient general principles of the order.

*Town, p. 91

The most distinguished members of the institution in ancient time, were men equally eminent in the Church; where they will be had in "everlasting remembrance." We need but mention the names of a few leading characters to evince the truth of this. In this bright catalogue we find the illustrious names of Enoch, who, on account of signal piety, was taken direct to God. Noah, an eminent preacher of righteousness and the second grand progenitor of the human race. Abraham, who, by virtue of God's covenant, is constituted the father of all true believers. Melchisedec, King of peace, Priest of the Most High God. Joseph, the preserver of the chosen seed, whose chastity, filial piety, disinterestedness, and unspotted integrity, commands universal esteem and love. Moses, with whom God spake face to face as a man speaketh with his friend. David, the first of heroes and the "sweet Psalmist of Israel." Solomon, his illustrious son, with whom none could ever vie in wisdom. Isaiah, the most luminous of the Prophets upon the great subjects of our Saviour's birth, atonement, resurrection and glory. Nehemiah, that veteran in all the virtues, in whom we are at a loss which quality most to admire. At length, in fulness of time, John the Baptist, himself, long foretold as the immediate forerunner of Christ. Finally, John, the beloved Disciple, who in the visions of the Almighty, witnessed the splendor of the New-Jerusalem, saw the purity of the upper temple, and is made the oracle of the divine purposes to the end of time.

Possibly, owing to the very slight attention we have been able to give to our subject, we may not have stated all the foregoing facts precisely as they are laid down or assumed by Masonic writers. But

if we have been happy in this respect, we are presented indeed in the Masonic Institution with a cloud of witnesses, and are furnished with a confirmation as strong as can well be conceived of the almost numberless evidences of the truth of Christianity. Not only John, as an individual, but the whole institution, in its claims, its principles, its doctrines, its symbols and its ancient members, bears witness to Christianity as the "true light that lighteth every man coming into the world." We would not be understood as indulging the most distant thought, that Christianity stands in need of this testimony to support its claims. It were very unreasonable to suppose that a system, which challenges the attention and the faith of all mankind, should depend for an adequate vindication of its truth upon another system, which can be known only to a comparative few. But the nature of the argument is this. A man, venerable in years and of amiable manners, comes to reside among us. He relates respecting himself, that he was born and educated in a certain place, that he resided there a great number of years and wrought at a particular business. He also brings such credentials and furnishes such evidence of the facts, as fully satisfies every candid mind of their truth. After a while a second man, of equally venerable appearance, comes into the place; and relates that he is well acquainted with the first; that he was born about the same time and brought up with him; that he is nearly related both by affinity and consanguinity; that he has lived many years with his relative, and wrought with him in his occupation. Now the state of the case is this. The story told by the first man does not depend for the vindication of its truth upon the story of the lat-

ter. The account of the former may be true and able to evince its truth, though every word told by the latter should be false. But if the latter story be true, it necessarily presupposes the truth of the former, and renders it impossible that it should be false. So in this case, the religion of the Bible depends not for its truth on the truth of Masonry. The former may be true and have sufficient evidence to manifest its truth, though the latter should be a mere fable. But if the latter be true, it presupposes the truth of the former and thereby establishes it beyond all doubt. To say, therefore, that a person is a believer in revelation and not a believer in Masonry, implies no contradiction, presents no difficulty. But to say that a man is a believer in Masonry, and not a believer in the Bible, is a complete solecism, a perfect contradiction; as if a person could believe what he considered a mere puerile falsehood.

If the foregoing premises are just, they are very important; and lead directly to this serious reflection:

That the highest honor, to which the Masonic Institution ever has, or ever can attain, is to bear witness to Christ, and in other ways to subserve his cause. This was evidently the sentiment of the man, whose nativity you celebrate. The honor of subserving the cause of his heavenly Master was all that he sought, all that he desired. With talents and virtues, which might adorn the court even of a Solomon, we find him in the wilderness, voluntarily poor and self-denying. Instead of gorgeous apparel, we find him roughly clad in camel's hair. Instead of a zone, "sparkling with gems and gay with woven gold," we find the rude girdle of leather. And the business, in which he employed

himself, as that which he considered the most important, was to cry in the wilderness, "Prepare ye the way of the Lord, make straight in the desert a high-way for our God;" and as he performed his course, he said "there cometh one after me who is preferred before me, the latchet of whose shoes, I am not worthy to stoop down and unloose." Hence it is evident he esteemed it his highest honor to serve his master, even in the lowest capacity of the lowest menial. Nor was this without reason. For if there is any truth in his own testimony, or the testimony of his august brethren mentioned above, or in the united testimony of the Lodge, it is evident that Masonry, however excellent in itself, any farther than it is identified with pure and undefiled religion, falls as far beneath it, in worth and importance, "as from the centre, to the throne of God." And the truth of this proposition appears with a light and evidence, proportioned to the excellency of the institution. We have considered the institution as a witness to a certain fact; the truth of the Christian system. Who does not know that the weight of testimony is in the compound ratio, as the character of the witness, and his opportunities for knowledge. If then, Masonry be only a system of vain, fabulous, ostentatious, solemn trifling, let it trifle on for ages to come, as for ages past, unworthy your notice or mine. But if it be that ancient and excellent institution, which has grown up with revelation, and been nursed by her side, then, in both the foregoing respects, the character of the witness is unexceptionable, and the testimony clear and to the point. And as whatever establishes the truth of Scripture, establishes this also, that the fear of the Lord is the beginning of wisdom, and consequently of true glory; therefore

our highest honor, whether as individuals, or societies of men, is to subserve that cause, which is manifestly above every other. The moment, therefore, that masons lose sight of this grand object, that moment their degeneracy begins. They leave their original ground and cannot expect prosperity, according to the principles of the order. They may indeed increase in numbers, in wealth and external splendor. But what is all this when the life, the soul and the spirit of the order are gone? All this may be, and still the order itself, be but "a loathsome carcase, trick'd with flowers." If such a state can be called prosperous, then a church may be said to prosper, when it has wealth, talents and numbers, though it has totally abandoned the principles of the gospel. Yes, upon this principle, the Church of Rome might be said to prosper at that very moment, when John, by the spirit of prophecy, saw and pronounced her the mother of harlots. I should not hazard such boldness of assertion, were it not evident that these assertions are warranted in their full extent, by the avowed principles of Masons themselves.

Masons, therefore, do well to take heed that they do not suffer themselves to be so amused with the gay externals of their order, the curiosity of their symbols, the ingenuity of their craft, or the pomp of their celebrations, as to overlook the weightier and more essential principles of the order. The most excellent institutions are in danger of degeneracy upon this ground. The Jews were so captivated with a splendid Temple and a pompous worship, that when He came, whose presence, as predicted by the Prophet, caused the glory of the second Temple to surpass the glory of the first, they knew him not, but rejected him

with scorn. And how often have professed christians been so taken up with the mere externals of religion, as totally to forget the spirit and power of it. I have no doubt but from the avowed principles of the Lodge, the inference is correctly drawn that the most sublime degree of Masonry is genuine religion; that change of heart, that "new creation unto holiness," which brings the soul into near union and sweet communion with God through Jesus Christ, the light of the world. If, therefore, you reject this, talk as you will of the progress and perfection of your art, and of the prosperity of the craft—Boast as you will of your cloud capped towers, your gorgeous palaces, and solemn temples—On the authority of John and all your holy brethren, inspired by the Divine Spirit, I say to you, Ah, foolish builders! How can you dream of perfection in your work, while the chosen stone, the tried stone, the precious corner stone, which must give strength, stability, and beauty to the whole fabric, lies undistinguished among common rubbish, and its place in the wall remains an awful gap, witnessing both to the ignorance and unfaithfulness of the craft?

2. From premises assumed, we learn what is necessary that we may hold communion with those holy men, who were the glory of the ancient Lodge. To hold communion, supposes unity of spirit and unity of design. The spirit, which animated their breasts, appears from their devotion, their selfdenial and the purity of their doctrine and of their lives. The end which they proposed is obvious, the glory of God and the prosperity of his Church. If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth;

if I prefer not Jerusalem above my chief joy. Would you hold communion, or in other words reciprocate with them the endearments of brotherly love, enter into their spirit, and pursue their grand design. What then, let me ask, decorated with these splendid insignia of your order, what have you come out, this day "for to see?" "A man in soft raiment," or the man in the rough mantle of hair, who came in the spirit and power of Elias? I ask again, Do you come in the spirit of that holy man, honoring that light, to which he witnessed, and bowing in sincere adoration and heart felt reverence to that Redeemer, whom he pointed out as the Lamb of God? Then have you fellowship with John and he with you. And if glorified spirits have converse with things on earth, no doubt he looks down with complacency on your celebration, as intended primarily to honor that Master, "whose shoes" he felt himself "not worthy to bear." But have you come out with this display of your distinctive badges, thinking to gratify your vanity with the admiration of the silly and thoughtless, and your appetite with the convivialty of the evening? John knows you not; he acknowledges you not as brethren. Think not thus to honor a man, who, while on earth, had his conversation in heaven: and, who, even then, held all worldly pageantry in absolute contempt. No. If there be tears in heaven, he weeps for your folly. And if indignation be in heaven, he frowns on your deceitful flattery, in thus pretending to honor him, while you reject the testimony, which he came into the world to proclaim, and treat with neglect that Master, whom he loved with all his heart, and honored with all the powers of his soul.

The Masonic institution must

once have been of great service to the Church of God. We will not disparage the fraternity so much as to suppose this usefulness limited merely to the erection of Temples and Churches, and the dissemination of the arts of civilized life. The institution must have been highly useful in the promotion of piety and true Godliness. All our premises lead to this. And especially, the well known character of those masons of ancient renown, forces the conclusion irresistably upon us. They were men, who lived in different ages and in every condition, from the highly prosperous state of David, to the low and distressed condition of the captives in Babylon. But with all this variety of circumstance, they possessed one heart and one mind. Their great object was to glorify God and promote his cause. Upon this their eyes were constantly intent. To this they were ready to make any sacrifice, even of life itself. Suppose ye that such men would have paid attention enough to Masonry, to become eminent in the art, if they had considered it as having no important bearing upon the great object of their lives? Suppose ye that John would have studied Masonry but in subordination to undefiled religion? No. If he had esteemed it of pernicious tendency, he would have rejected it with detestation. Had he esteemed it useless merely, he would have despised it as too low for his attention, as too worthless for the sacrifice of his time. The conclusion, therefore, appears with a clearness, little short of demonstration, either, that those godly men never paid much attention to Masonry, or that Masonry in their day must have been highly useful to that cause, which with them was all in all. To suppose the Lodge degenerate in this respect, is nei-

ther uncharitable nor unaccountable. All things are liable to degeneracy, in the hands of men. How long have the pious, in every nation, been constrained to weep over the degeneracy or rather apostacy of the Church of Christ. If then, the mother has renounced her chastity, it is not to be expected that the daughter, unless superior to her example, and independent of her influence, should long retain her virtue. Be that as it may, what has been, may be again. And if there has been that cordial union and friendly co-operation, which we are led to suppose, how desirable must it be to every true christian and to every genuine Mason, that this ancient alliance should be renewed. The Church, after a long and gloomy night, is beginning to awake to her true interest, and manifest a desire to regain her former simplicity and beauty. Slow indeed is her progress; for always slow is the progress of man towards perfection. But something at least is doing. The arm of Spiritual Tyranny is every where beginning to be paralyzed. Many superstitious practices, even in nations the most superstitious, are becoming unpopular. Much of sectarian bitterness, and we hope much of sectarian prejudice is laid aside. The lovers of God, of every communion, are beginning to draw together, and in many things to co-operate for the common good. The benevolence of ancient christians, likewise, is rapidly reviving in their offspring. The pious, of all denominations, are beginning to listen to the testimony and catch the spirit of St. John, and to reiterate the joyful exclamation, "Behold the Lamb of God!" The swift messengers of the Church, carrying with them the precious "light of the world," are running to and fro. Already have they

explored the shores of the Ganges, the Wolga, the Nile, and the Missouri; have traversed the far-famed mountains of Judea; have penetrated into the dark regions of Africa, cheered with celestial warmth the shivering natives of Greenland, and, wafted by the breezes of heaven, have planted the standard of Messiah on many Islands of the sea. To co-operate in this work of glory and of God, the church invites the lodge. While, with heartfelt satisfaction, she acknowledges whatever assistance she has received from any branch of the Institution, she is solicitous for more full and efficient co-operation. Think not that it would be inconsistent for you to listen to her voice. Did not your fathers work with our fathers? Neither think that she intends her invitation as a mere compliment. She feels the need of what she asks. Whatever means or facilities for extending the true light you may possess, the full and efficient co-operation of them all is needed. For how vast a work is to be accomplished! How much land remaineth yet to be possessed! How many prejudices are to be removed! How many superstitions, confirmed by ages and consecrated with blood, are to be abolished! How many roving savages to be tamed and civilized! How many dark places of cruelty to be explored! And how many degraded slaves of Satan and sin are to be emancipated, elevated and refined, before the visions of our Fathers can be realized! Before the "dwellers on the rocks and in the vales shall shout to each other, and the mountain tops from distant mountains catch the flying joy." Let us remember that those tried and faithful men, some of whom have finished their work and are called to their rest, others of whom are wearing out life in laborious

exertions to spread the light of the Gospel, are many of them at least, our common brethren. They are Masons, and they are Christians; men, such as our christian and masonic fathers would approve and own. There is then a strong bond of union between the two institutions. Why should it not excite to "Godly jealousy" and a holy emulation? When we consider the situation of our brethren, when we reflect upon the ease and respectability, which, with their education, talents, and virtues they might have enjoyed at home, and their sacrifice of all these to the love of God! when we reflect upon their privations, sufferings, and dangers among the heathen, and hear their reiterated cries for help, do not our minds kindle, and our imaginations glow, until every mason fancies that he hears again, from the Temple of the Lord, the moving cry, have mercy on Hiram, the son of the widow? And does not every christian fancy that he hears, from his Divine Redeemer, the terms of his final judgment announced, whatsoever ye do unto one of these, ye do it unto me? Let us then, as men, true and faithful to their respective constitutions, unite our energies and our means; and as the "company of two armies," under the kindred banners of the cross and the square, let us come up to the "help of the Lord, to the help of the Lord against the mighty." Remembering that consistency with sound principles forms the perfection and beauty of moral character, let us give our hearts to God in undissembled love, and yield all our powers and all our means to the service of the Light of the World.—Then tower the Arch, and let the Temple rise, built by friendly and united hands, cemented with love and adorned with grace. And when the "topstone shall be

brought forth with shoutings," and the precious, but long rejected cornerstone shall be brought to its proper place, eliciting from an admiring world, the rapturous exclamation, "this is the Lord's doing and marvellous in our eyes," then may we, dismissed from labor, and rewarded for our toil, enter the Temple of the Living God, and go no more out forever.

FOR THE MASONIC CASKET.

EXTRACT,

From the address of the Hon. John Holmes, to the members of Stratford Lodge of Free Masons.

Rt. Worshipful Master, and brethren of Stratford Lodge.

Selected by your partiality, I should be wanting in gratitude and fidelity, were I to neglect to warn and advise you. As *masons*, you are acquainted with your duties and your privileges. As a *lodge*, you incur additional responsibility. With societies, as with men, the season of youth is the season of ambition. To increase, regardless of the means, to add to your numbers without scrutinizing the characters you admit, is a danger to which you are eminently exposed, and against which, it is next to impossible effectually to guard. Wealth and influence will tempt, friendship persuade, and arrogance assail you. An overyielding disposition; an unbounded charity, a good nature, which hates discrimination, may overcome your prudence and discretion, and destroy the purity and reputation of your lodge. Begin right, therefore. Let not the claims of friendship nor the demands of consanguinity, influence your understanding. Remember that bad habits are seldom corrected, that vice is contagious, and our hopes of reformation are generally disappointed. Be circum-

spect, examine scrutinize. Look well to the life and conversation of your candidate. Is he honest in his dealings, faithful to his word, decent in his language and respectful in his deportment? Is he industrious and prudent, yet liberal and charitable? Has he a soul to rejoice with those who rejoice, and weep with those who weep? If he fails in these requirements, he is unworthy of your society.

As frailty is the inheritance of man, you will pardon me, if I caution you against the prevailing vices of the age. From a personal acquaintance with some of you, brethren, I have the proud satisfaction to believe, that from *these* you are at present free. But glory not in your own strength. If Peter violated his oath of fidelity to his master, just after it had escaped his lips, what confidence can you place in your present security? Watch over yourselves and your lodge, therefore, with extreme solicitude. Frown indignantly upon the appearance of vice. Punish habitual intemperance by banishment and perpetual exclusion. What! "To be now a reasonable man, by and by a fool, and then a brute," and yet a mason? Impossible!

Set your faces like a flint, against the odious and detestable vice of *gaming*. "A benevolent man will love his family too well to *lose*, and his neighbor to well to *gain* an estate by gaming." How does it comport with your obligations to squander that portion of your time, set apart to the service of a brother, at the gaming table? To see a rational being, wasting his time, cursing his luck, sinking his estate, deserting his family and planting daggers in the heart of an amiable and affectionate wife is distressing to the mind of a true and faithful mason. Let not the *gamester* enter the pale of your lodge.

Profanity and *irreligion* call for your special animadversion. They are generally *united*, and one is not unfrequently the offspring of the other. That great Architect of heaven and earth, who is of purer eyes than to look on iniquity with approbation, will not pass by those, who use his name with irreverence or reproach. While masonry makes no discrimination in different *sects*, you cannot be too careful that profanity and infidelity should never pollute your lodge.

As political contests are never tolerated in your lodge, masons will on this subject, indulge less acrimony than other men. And, as the season is favorable, you will do well to extend this precept, and by your example to assuage the virulence of party, promote the harmony, and contribute to perpetuate the liberties of your country.

After all that has been apprehended, that masonry is a combination of *men* against the rights of *women*, your conduct I hope will extinguish the alarm. Masons are *men*; and in their devotion to the fair sex, not inferior to *other men*; they have like flesh and blood, and are subject to like passions to others. They have the same fears, palpitations, sighs, throbs, raptures and extacies, which are endured by others, who venture to approach an interesting female. And more—they have obligations which improve these sensations and enforce these duties. A true mason, is a better father, a better husband and a better son. A *faithless* mason is a wretch of the lowest grade.

Permit me, brethren, on this joyful occasion, to congratulate you on the felicities of the day, and the auspicious prospects of your future prosperity. In *this* country, masons have cause of gratitude, that their lot is fallen in pleasant places. They live under a free and equitable government, among a

liberal and unprejudiced people. It is *your* peculiar felicity to be subject to the direction and control of a *grand lodge*, whose officers and members are entitled to the most profound respect, and whose high characters, as citizens, will continue to shed a lustre, which will not fail to cherish and illuminate masonry in general, and your lodge in particular. And when we add, that your location is among a people, generous, intelligent, and refined, it is most certain that a lodge, *thus* privileged and composed of *such* members, must flourish, add fresh honors to the craft, and promote the cause of humanity and virtue.

We, who are masons in this assembly, ought all to remember that an awful responsibility devolves on us. Let us assist and encourage each other to the duties to which we are called. Let us hold in continual remembrance that an All-seeing eye penetrates, not only the lodge, but the heart of every mason. May the secret of God be upon our tabernacle, May His candles shine upon our heads, and by his light may we walk through darkness; then shall we be masons indeed. Then shall our light be as that of the just, which shines more and more to the perfect day. Then shall our peace be, indeed, as a river, and our righteousness as the waves of the sea. And after a life of labor and toil, we shall part to meet again, in that Grand Lodge, on high, where joy is consummate and everlasting.

FOR THE MASONIC CASKET.

REFLECTIONS ON CHARITY.

How lovely in itself is *Charity*; it is the brightest ornament in the life of every true mason, and the

most certain test and best fruit of his profession. Benevolence and heaven born Charity, are an honor to a nation wherein they spring up, flourish, and are cherished.

See that poor creature just expiring in the streets from hunger! As a man you wish to relieve him, as a mason you believe it to be your duty; what is a shilling to you, who are blessed perhaps with many pounds? Go into that cottage, the husband has lately departed "to that undiscovered country, from whose bourne no traveller returns," the miserable widow, amidst the clamors of her little hungry orphans, sits weeping on the ground, in the bitterness of distress! What an exalted joy would it be to feed those hungry ones, to wipe the tears from those weeping eyes, to make glad the hearts of that desolate family. Happy is the man who hath sown in his breast the seeds of benevolence, the produce whereof are Love and Charity; he censurath not his neighbor; he believeth not the tales of envy and malevolence, neither repeateth he their slanders; he injures not his brother in his reputation, nor detracts from his good name. He forgiveth the injuries of men, and wipeth them from his remembrance; revenge and malice have no place in his heart. Reader, are you a mason? remember your profession; give to him that asketh, according to your ability; and from him who wants thy assistance, in the time of his pressing necessities, turn not thou away; then shall unknown pleasure reward thy labors of love; thy name shall be repeated with benedictions, and thy works of Charity shall most assuredly follow thee.

"The rich and the poor meet together; the Lord is the maker of them all."

From the Masonic Register.
CHRISTIAN MASON.

BY COMPANION SAMUEL WOODWORTH.
NO. VI.

In the preceding number, we saw our young candidate for spiritual masonry, introduced into the porch or outer court of the temple, on "the lower pavement, over against the length of the gates," where he now begins to labor, not as a freeman but as a bondman or an apprentice, receiving no more spiritual meat, drink, and raiment, than is just sufficient for his present spiritual wants. He labors under a heavy load of newly discovered sins; and is the bearer of "burthens grievous to be borne." He performs certain prescribed duties, not because the path of duty seems pleasant, but because he can in no other way expect to acquire such a spiritual knowledge and discipline, as will secure him a future reward. In moments of weakness or fatigue, he clings to the immoveable pillar, whose strength and beauty he has already contemplated with wonder and delight, and looks forward with hope to a period when his services will become less arduous, and their performance more productive of pleasure and profit. If he be faithful in his services, he does not look forward in vain. The term of his apprenticeship at length expires, and he finds himself prepared to be admitted among those who have become fellow-workers with their Divine Master: "who works in them (although they are as yet ignorant of it) to will and to do of his own good pleasure."

But as in the first degree, his progress was from darkness to light, so also must it be in this; for an evening must, of necessity, precede every new morning. A state of temptation and consequent

humility is necessary to prepare the candidate for a reception of the new spiritual truths about to be communicated. It is true that he does not again find himself in total darkness; but he is made *feelingly sensible* that there is a vast difference between *natural* and *spiritual* knowledge. He perceives that notwithstanding one morning has dawned upon his benighted mind, and that he has been endowed with a few moral truths, he is still, comparatively, "poor, blind, and naked." He sees, more than ever, that it is necessary to *ask* before he can *receive*; to *seek* before he can *find*; to *knock* before the door of grace can be opened to him. Owing to the darkness of his preceding state, he had been prevented from perceiving that he was under the Divine inspection, and subject to the strictest scrutiny of the Allseeing Eye. But now he is enabled to see clearly that such is the awful fact; and that his spiritual existence depends upon his shunning evils, as sins against God, and living a life of *charity, faith, and obedience*. He is, however, still permitted to imagine (in his present low state) that he labours from and by his own strength, and that his works are, consequently, *meritorious*—an expected reward being the sole end of all his exertions.

The human mind, like the human body, consists of two parts—an *external* and an *internal*; the latter being, in every respect, superior to the former. The *internal* of the human mind is more particularly adapted to the reception of *innate*, or rather of *spiritual* ideas and affections, flowing in, *immediately*, from the spiritual world; whereas, the *external* of the same mind, is adapted to the reception of *natural* ideas and affections, flowing in, *mediately*, through the bodily senses, from the world of nature. All genuine truths, how-

ever, which flow into the external, through the medium of the bodily senses, may be elevated or exalted into the inner or higher regions of the understanding, and there become confirmed by an interior light.

While man is in a state of nature, thinking of nothing, and loving nothing but what appertains to this temporary state of existence, his whole mind is a mere confused chaotic mass, mingled up in rude disorder—its *internal* and *external* are confounded together, and he is altogether ignorant that a distinction, division, or separation, is either necessary or possible. But when he finally consents to yield to those divine impulses which are continually operating in his conscience, and by such yielding receives a ray of spiritual light into his understanding, he then perceives that there is and ought to be a division between the mere *exterior memory* and the *interior intellect*. The perception and acknowledgement of this important truth, is the *second morning* of man's *new creation*, when there is formed in the mind, a firmament or expanse, which may be called reason or rationality, to separate natural from spiritual ideas. Thus when the human mind, when reduced to order, comprises *three degrees*, viz. scientific, rational, and intellectual; and these are so distinct from each other, that they ought never to be confounded. These three mental degrees are what an enlightened mason understands by the lower, second, and third stories of Noah's ark; and, also by the windows of the three stories in Solomon's temple.

The mason who has advanced two steps on the pavement of the oblong court, has observed two pillars supporting the *celestial* and *terrestrial* globes. These are expressly intended to teach him the

distinction between *heavenly* and *earthly* things, above alluded to. The nature and regulations of the institution preclude a more particular explanation; but this hint must be sufficient to illustrate the meaning involved in the subjects of which we are treating.

In the Mosaic account of the creation of the world, we are told that, on the *second day*, "God made the firmament, and divided the waters which were under the firmament, from the waters which were above the firmament; and it was so." So in the *second degree* of spiritual masonry, a separation is effected, between celestial and earthly things, in the mind of the humble and faithful candidate, who reverently perceives and acknowledges, that the former are from Heaven; and the latter from the world of nature. Thus are the waters of *spiritual truths* divided from the waters of *natural sciences*; while the admiring candidate is instructed that the *internal man* is of a higher and more heavenly nature than the *external*; for "God called the firmament *heaven*; and the evening was, and the morning was the *second day*."*

The *internal* of his mind being now in a measure opened to his inspection, the *newly initiated brother* has the satisfaction to find that it is plentifully furnished with moral and religious precepts, or the knowledge of goodness and truth, which he had been gradually and imperceptibly acquiring from the period of infancy to the present time; and which, having been forgotten in his *external memory*, had been secretly stored up, and preserved, by the Lord, in the *internal*. These remains or remnants

*This mode of expression is strictly according to the original Hebrew, evidently implying a succession of spiritual states.

of spirituality, which are thus concealed in the interior of every human mind, as the *materials of a future temple*, are never called forth into use until the candidate enters on this his *second degree*; they having been safely locked up and preserved in the secret interior recesses of his mind, until this time, and for this very purpose. With these *materials*, he now prepares to work in earnest, stimulated only by the anticipation of *recompense and reward*.

An *entered apprentice*, or he who has only received the *first degree* of spiritual masonry, is merely the "bearer of burthens"—of "burthens grievous to be borne"—even the *rough ashlers* of conviction, or those condemning truths which array his sins before him in the most formidable shapes, without furnishing him with the means of reducing them to order and subjection. But now that he has become a *fellow-craft*, such *working tools* are put into his hands as enable him to *plumb*, and *square*, and *level*, the rough *materials* of his future building, and shape them agreeably to the rules and designs laid down by the Supreme Architect of the universe, in his spiritual *trestle-board*, or the sacred scriptures. But while he yet *works* as a *hireling*, those rules and designs appear, to his limited capacity, as completely *arbitrary*. The journeyman who squares and prepares a stone for a natural building, knows not the particular purpose for which it is designed, but conforms implicitly to the *letter* of his employer's orders, with no other end in view than a stipulated *recompense*. Just so it is with the *spiritual craftsman*, in this his *second degree*. He conforms as far as in him lies, to the *letter* of the divine law, hoping thereby to secure *his own salvation* as a reward for his fidelity. Such *works* are low,

selfish, and cannot properly be termed *good*; still, however, they are as *necessary* in the commencement of regeneration, as is the squaring and smoothing of a rough stone from the quarry, in order to fit it for its place in a natural edifice.

But although the young spiritual mason is yet a novice in his new vocation—although he has only entered the outer court of the temple, and has scarcely *passed* the two brazen pillars that adorn the porch, he has still the consolation to know that *two* important *steps* have been taken towards a state of higher illumination; and that the spiritual truths he has already acquired, can never be lost or rendered useless, except by his own wilful apostacy. His *eyes* have been *opened* to see his natural *pollutions*, which he finds to be many and great. This conviction would fill him with consternation and despair, did he not perceive before him, even here in the outer court, *ten purifying lovers*, prepared to wash away all his defilements; besides a "*brazen sea*, on the right, *eastward* towards the south." Here too he finds a *brazen altar*, on which he must *sacrifice* his wordly loves and earthly affections; where the natural man must ultimately be *slain*; where the old man with his deeds must be put off, and the new man put on—where he is to *die* unto sin, and be *raised* again unto righteousness. But these latter are *works* appertaining to the *next degree*.

Go on, and persevere, thou good and faithful *servant*. Another and a brighter morning shall soon arise, even the *third morning* of thy *new creation*, when the *new earth* shall be crowned with refreshing verdure, with "the herb yielding seed, and the fruit-tree yielding fruit, where seed is in itself." Then thy *works* will be the *fruits*

of a vivified, and not, as now, of a lifeless faith. Then, as a free master-workman, thou wilt begin to perceive and comprehend the designs of the great Architect in whose service thou art engaged, and thy labors will consequently result in more pleasure and profit to thyself, and more honor and glory to thy Divine Master.

The Lord will thus create
A firmament sublime,
Celestial things to separate,
From those of sense and time.

GRAND LODGE.

The Grand Lodge of the State of New-Hampshire held their annual meeting in Concord, on the 2th and 9th of June, 5824; when the following Grand Officers were chosen for the year ensuing, viz:

M. W. James F. Dana, G. Master.	
R. W. Andrew Pierce, Dep. G. M.	
Enoch Darling,	} Dis. Dep. G. M.
Daniel P. Drowne,	
Godfrey Stevens,	
Artemas Rogers,	
Alpheus Baker,	
Stephen Willson,	
Matthew Perkins,	} Dis. Dep. G. M.
Samuel Cushman, S. G. War.	
James Wilson, jun. J. G. W.	
Abel Hutchins, G. Treas.	
Rev. Thomas Beede, G. S.	
Rev. Jonathan Nye, G. C.	
Moses Paul, G. Marshal.	
Jonathan Aiken, S. G. Dea.	
Robert Davis, J. G. Dea.	
J. D. Abbot, G. Pursuivant.	
Stephen Blanchard,	} G. Lecturers.
Jacob Carter,	
Thomas Clapham,	
Oliver Heaton,	
John Bennett,	
Joseph W. White,	
Isaac Hill,	} G. Stewards.
Thomas Waterman,	
Jeremiah Prichard,	
Robert Neal,	
Larkin G. Mead,	
Amos Bugbee,	
Samuel Geckin,	

L. B. Walker, G. M. of Cer.
John Wilson, G. S. Bearer.
B. Joshua Whittier, G. Tyler.

Officers of the G. R. A. Chapter of New-Hampshire, elected June 10, 5824.

M. E. Samuel Cushman, G. H. P.
E. Artemas Rogers, D. G. H. P.
Thomas Beede, G. K.
Godfrey Stevens, G. Scribe.
Aibe Cady, G. Treas.
Timothy Kenrick, G. Sec.
John Lawton, G. Chaplain.
James Wilson, jr. G. Marshal.
Thomas Waterman, } G. S.
Jacob Silver, }
C. Daniel B. Emerson, G. Tyler.

A Convention of HIGH PRIESTS for the State of New-Hampshire was established June 9, 1824, and hold their meeting at Concord on Thurs following the second Wednesday of June annually. Officers for ensuing year:

E. James F. Dana, President.
John Prentiss, Secretary.
Joshua Darling, M. C.
Timothy Kenrick, Con.
Alpheus Baker, Mess.
M. E. & Rev. Jona. Nye, Chaplain.

An encampment of Knights Templars has recently been established at Hanover, N. H. An account of its officers, &c. will be inserted hereafter.

To Correspondents.

An Address by Brother S. D. W. Drown, before Chester Lodge, Meigs Co. Ohio; do. by Comp. Charles S. Bibb, at Versailles, Ky. Grand Chapter of Kentucky; do. of Virginia; Union Chapter in Ohio; together with some masonic information has been received, all of which will be attended to as soon as convenient.

Correspondents are respectfully solicited to transmit communications for the benefit of the craft.

DEAR SIR,—The following song I wish to see published in the "Casket," if you think it worthy, please give it a place, and by so doing you will oblige your friend and companion.
S. D. W. D****.

